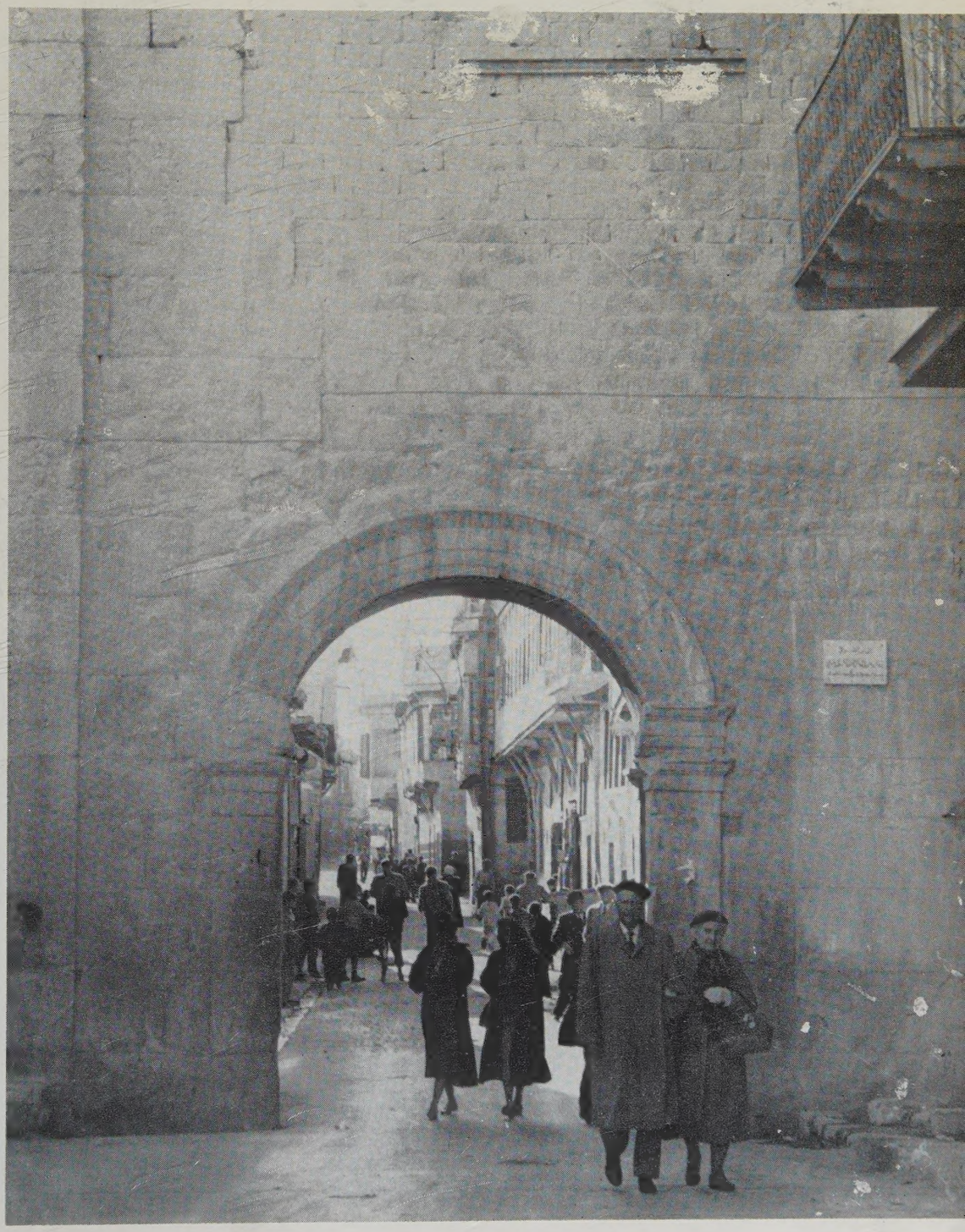
the universalist leader

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA



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the universalist **leader**

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA

Continuing:
THE CHRISTIAN LEADER *and its predecessors (1819 to 1897)*
THE UNIVERSALIST *and its predecessors (1827 to 1897)*
THE GOSPEL BANNER *(1835 to 1897)*
THE UNIVERSALIST LEADER *(1897 to 1926)*
THE CHRISTIAN LEADER *(1926 to 1953)*

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The cover is a photograph of the Eastern Gate to the street called Straight, Damascus, Syria. The photograph, by Harold S. Latham, won first award, Print of the Month, Photographic Society of America.

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Universalist Advance in Syracuse, New York

Waring Road in suburban Syracuse is the site of the new Universalist Church and its attractive Educational Building. Since the opening of the modern building, the minister Dr. Ellsworth C. Reamon, reports an increase in attendance of forty per cent.

At a Dedication Dinner, Mr. Fred Chadwick acted as toastmaster, and Dr. William Wallace Rose gave the address.

Photos by Robert J. Arnold, Cazenovia, N. Y.

At the Service of Dedication, the Invocation was given by Rabbi Benjamin Freedman; Readings by Rev. Howard Gilman, N. Y. State Supt.; Greetings by Rev. Bruce Roberts, Syracuse Council of Churches; Prayer of Dedication by Dr. Philip R. Giles, Gen. Supt. of the UCA; the Act of Dedication was led by Dr. Reamon; and the sermon "What Mean These Stones?" was delivered by Dr. Max A. Kapp, St. Lawrence Theological School. Rabbi Erwin I. Hyman gave the Benediction.

The Novelist and Religion

MINNIE HITE MOODY

Photo by W. G. Neblett, Atlanta, Georgia

THE novelist's obligation is universal, Whatever the religious belief of the individual novelist. His task is to reflect life; indeed, actually to breathe life into such men and women as are to inhabit the pages of his novels. The responsibility is grave.

Without religion, the novelist's handicap is enormous. Not only is he himself working without the helpful guidelines of consecration and duty, but he endangers his characters who quite likely may emerge soulless from the creative process. This is a frightening probability. Who among us, as readers, has not sometime turned perplexed and troubled of conscience from a novel racked by that specific quality which can best be described as the soullessness of its characters? By this I do not mean the deliberate soullessness which a careful novelist inflicts on a character by way of making a point, such as describing in truth a wicked and sinful man. The novelist is enjoined by the very nature of his craft to write as truthfully as he is able. But, without religion himself, the unwitting novelist reflects his own lack. Not that he would admit it —quite the contrary, for I have known novelists who considered their own disbelief or unbelief or even agnosticism an advantage of value. It gave them perspective, they claimed, or spared them the limitations of dogma and doctrine. Maybe so, but for myself I prefer the stabilizing support of abundant faith.

In the first place, the novelist is, as a solitary worker, essentially lonely. Not for him the coffee break, the friendly chitchat exchanged at the water cooler or soft drink counter. He works alone, and whatever his method he works basically from some manner of meditation. And it is in meditation that religion is clarified. Sooner or later, whatever the job at hand, the novelist's mind gravitates to religion. He cannot help himself, because he sees so clearly its oneness with creative thought. He sees too the relationship between his personal human search for truth and the novelist's quest for truth as a reflective form. For what is a novel but life, accurately and responsibly perceived? And what is religion but life, conducted responsibly in relation to God and one's fellow man?

Minnie Hite Moody is a frequent contributor to magazines, her stories and poems appearing with pleasing regularity in such publications as THE SATURDAY EVENING POST, GOOD HOUSEKEEPING, THE LADIES' HOME JOURNAL, MC CALL'S, NEW YORK TIMES, NEW YORK HERALD TRIBUNE, *and numerous others. She is equally well known in the book world, five novels having appeared in recent years. Probably the best known is* LONG MEADOWS.

Mrs. Moody was born in Granville, Ohio, and is a descendant of Joist Heydt, who fled from Strassburg during the religious upheavals of the eighteenth century and settled in the Shenandoah Valley. The Hite houses in Virginia, build by Joist Heydt, the central figure in LONG MEADOWS, *date back to the 1730's. It is regrettable that* LONG MEADOWS *is at present out of print for it enjoyed a distinguished reception and was widely read. Pressure is being brought to bear by the continued interest of many people for its early reissue.*

Although no announcement has been made of the fact as yet, it is understood that Mrs. Moody is at work on another long novel for early publication, perhaps in the autumn of this year or the spring of next. She is naturally reticent about its subject matter but it is known that it is a work on which she has been engaged for some years and her friends and public are expecting much of it.

When Mrs. Moody was asked to contribute to THE UNIVERSALIST LEADER *she graciously accepted the assignment with these concluding words: "My mother was a Universalist."*

All this goes a far piece beyond the popular idea of a novelist, that fabulous creature who tears sheets of paper from the typewriter with one hand while tearing his (or her) hair with the other. Unfortunately there is more written *about* the unbalanced novelist than the balanced one. But the balanced one does more writing! I number among my own novelist friends a woman who writes steadily on, year after year after year. It is a rare thing when one of her novels does not make the best-seller list. What is the connection between this woman's success and religion? The answer is eloquently simple. She often has told me that when she goes to her workroom for the day's writing session she never fails to begin it with prayer.

Many times I have been asked, "But is not writing an escape from the average everyday boredom of existence? Are not the people you manufacture more interesting than those you meet on the street?" It is not always easy to explain that the "manufactured" people are also God's children. And where is this boredom from which one would care to escape into any world of the imagination when living appears more and more an incalculably exciting adventure? No, the novelist seldom writes as a means of escape. He writes for many reasons, among them the urge to feel, to know, to understand, to interpret. If words must be his medium, mankind is his area of interpretation. If grammar and syntax and vocabulary are his professional tools, the kingdom of earth is his stamping ground. And, since what he is honestly striving toward is spiritual reality, the day seldom passes but what his thought dwells with earnest intent on the Kingdom of Heaven.

Child that I am of this century, one of my regrets is that I never heard Emerson deliver his spiritual discourse on literary ethics, or that more stimulating if also more controversial, "The American Scholar." There were no tape recorders in those days, no long-playing albums to preserve lectures and speeches delivered in that voice so utterly thrilling that as a child I in turn, more than sixty years later, was thrilled as elder members of my family described tone and message and radiant countenance of the speaker. One of my grandfathers journeyed fifty miles on horseback to hear him.

The free creative individual everywhere is indebted to Emerson, the novelist along with the rest, yet perhaps no more so than others. Buddha said, "If a man speaks or acts with pure thought, happiness follows him, like a shadow that never leaves him." So Emerson acted and spoke, and if he is, as some say, a man of aphorisms, the essential doctrine is the clearer because it is stripped of verbiage; because it is terse and intense.

How lucidly Emerson spoke when he said, "Each age must write its own books." Each age speaks for itself in the library of the future, and from the library of the literate past has come much of our comprehension of what we are and how we became so. Wise is the novelist who turns to the Bible not only for guidance and spiritual fortification, but in the organization of his material, for the apt turn of phrase and noble pattern of style.

More than anything, the Bible bolsters the novelist's insight into religious truth, a field in which Emerson considered even his good friend Carlyle deficient. But these men were primarily essayists; the novelist is less concerned with ideas than with theme as implemented by the manners and actions of people.

As Emerson was a man of his times, yet uneasily loath for a while to identify himself with the abolitionists, so the novelist hesitates in the present day to take certain stands, to align himself with "movements," to answer before he is asked. Yet he is the sensitive one; after his fashion, a prophet. And his is the powerful voice, crying for freedom, for peace, for compassion, for brotherhood.

For the novelist is dedicated, heart, soul and talent, to the purest application of his special perception. It is not always that he sees or hears more than others; it may be that he is more consciously aware, or that he has somehow acquired the knack of urging his readers to look again or to listen with greater intentness.

All of which is in a sense the application of religion. I hold no doubts toward the career of a young novelist of my acquaintance who keeps above his desk those words of that master novelist Gustave Flaubert: *You cannot live without religion. That sort of people have nothing whatever, no compass, no object; they float from day to day, torn by all the passions and all the vanities of the passing hour.*

ALICE E. DORR

Alice E. Dorr, acting manager of the Universalist Publishing House, and managing editor of *The Universalist Leader*, died at her home Feb. 8, 1961, following a long illness.

Miss Dorr was born in Boston, Mass., Dec. 23, 1892. She was a graduate of the Waltham High School and The Hickox Secretarial School. For several years, she was private secretary to the late Mrs. Frederic P. Bagley. Her work with Mrs. Bagley led to a lifelong interest in civic affairs and child welfare programs.

Miss Dorr began her association with *The Universalist Leader* in 1946, as assistant editor.

Intelligible Immortality

CARL H. OLSON

Dr. Carl H. Olson is minister of the First Universalist Church of Minneapolis, Minnesota.

WHATEVER we believe in connection with the hope of immortality, it should be the result of thoughtful consideration and not the mere acceptance or rejection of traditional views.

Part of our concern must be for an appreciation and an evaluation of the place of this hope or fate among the generations and civilizations which have preceded us. Henry L. Mencken once asserted that "the belief in immortality issues from the puerile egos of inferior men!" Let us recall the names of a few of these so-called "inferior men" to whom Mencken referred. In ancient times, some of these inferior persons would be Socrates, Plato, Cicero, and Seneca. In more modern times, the list would include Descartes, Spinoza, Kant, Goethe, Fiske, and Eddington.

If Immortality is a delusion, says James Martineau (in his *Endeavors After the Christian Life*), "we know who are those who are mistaken. Not the mean and grovelling souls . . . the deceived are the great and holy . . . Whom are we to reverence, and what can we believe, if the inspirations of the highest natures are but cunningly-devised fables?"

It is true, as has been said, that the modern mind has shown that we cannot prove that man is immortal. The conception of immortality simply does not lend itself to demonstration by naturalistic evidence. This is illustrated by the age-old desire of man to discover the reappearance of the dead, or to open up communication with them as still living. This effort is based upon the perfectly sound proposition that if contact were established in even a single instance, this would be proof that there is another existence beyond the portal of death to which at least some mortals may journey. So people try to see ghosts, to hear voices, to decipher writings, to touch ectoplasm—feeling that in such seeing, hearing, reading, or touching there will be first-hand experience of eternity. So Christian orthodoxy supports the Easter story—and millions appear annually to support the proposition to which they give the lie during the rest of the year. But always there is the baffling difficulty implicit in the fact that contact with the dead depends for its success upon some process of materialization; while immortality, by its very nature, must be an opposite process and truly of spiritual characterization.

May I suggest that this striving for communication through the senses is a heart-rending endeavor to identify spiritual reality with the material manifestation. This is an abandonment of the whole significance of eternal life. It is like trying to reverse the processes of nature to return the butterfly to the cocoon to prove the relationship between them. It should not be possible!

Many of us admit, and proclaim, that we have no proof, within the range of naturalistic thought, that man is immortal. We question the evidences of visions, or of traditions, which we are asked to accept upon the basis of dogma or creeds.

In company with this assertion, however, we suggest that there are other beliefs held firmly by man which are not susceptible to material proof at all. For example, what proof have I that I am *I*? For example, what proof have you that you are *you*? How do we know that we are not fooling ourselves, like the lunatic who thinks he is Napoleon?

In a letter to a friend, long ago, Justice Oliver Wendell Holmes wrote: "I noticed once that you treated it as a joke when I asked how you knew that you weren't dreaming me. I was quite serious. . . We begin with an act of faith. (For) you never can *prove* you are even awake."

The fact is that this idea, and others like it, which have to do with the intangible, cannot be proved by scientific demonstration. There are some things which we simply

feel, as we feel the beauty of a sunset, as we sense the wonder of a chord of music, as we avow the love of an ideal. We feel such things, and then we find them real in our perception of experience.

Feeling makes true, many times, what passed beyond demonstration. Reality is what we feel and find within ourselves. Our personal identity, our moral freedom, our sense of beauty—these things are what we are, and therefore a part of being. Exactly thus does the hope of immortality function in our religious thought. It makes more complete our ability to understand experience. It is as James Martineau said: "We do not believe immortality because we have proved it, but we forever try to prove it because we believe it."

There are two worlds in which we live. Perhaps it would be better to say that there are two interpretations of the one world which is our home.

There is the physical world which is now attaining a kind of triumph in the marvels and the terrors of the atomic age. This world has to do with matter and energy, and the interaction between the two. It deals with quantities and not qualities, with measurements and not values, with activity and not being. This world of physical reality has nothing to do with such concepts as immortality, at least in the present stage of knowledge. Let us admit this to be so.

But there is another interpretation which man has imposed upon the world—the spiritual interpretation. He has perennially sought for greater meanings than the physical. He has found a reality which he has termed *the spirit*—in himself, in his fellow-men, and in the universe. This reality, when conceived as within the individual, he has called the soul. When he speaks of it in relations between men, it is known as the conscience. When it is conceived as part of all, upon a cosmic level, it is termed God.

It seems to me that those are mistaken and confused who undertake to interpret immortality in physical terms when it must be conceived, if at all adequately, as in the realm of the spiritual.

It is easy to explain the animal parts of man's nature, for these have to do with physical facts and immediate experience. But a human being has attributes which are above the physical. Man remains an animal, but only in the same sense that Beethoven's Fifth Symphony, when played by a great orchestra, remains still a series of notes printed upon sheets of paper. These attributes, I suggest, constitute distinctions.

The first of them is man's sense of personal identity. This awareness develops, we know not exactly how, until each of us knows himself to be a person set apart in his own right from all other persons and from the world.

The second distinctive attribute of man is his awareness of time—the sense of moments passing one after another in a continuous succession. Man can reach back, in memory, to experiences which have gone by; and he can reach forward, in anticipation, toward what is still to come. The one greatest thing in life for man is that past, present, and future are recognized as integral parts of the stream of time. Leonardo da Vinci said this when he wrote: "In rivers, the water you touch is the last of what has passed and the first of that which comes; so with time present."

Thus, interpreted, time becomes eternity—and this appreciation is the distinctive attribute of man. The stream of time is a single stream, as the waters of a river are an unbroken flow. Past, present, and future are no sooner seen distinct and apart than they are suddenly absorbed into a continuing flow which never begins and never ends.

It is when you and I sense this fact that we begin to live in an awareness of participation in immortality. For if immortality exists at all, this very moment is a living part of it. It is when you and I sense this fact that the disjointed episodes of our existence become unified within themselves and within the entire pattern of the universe. The spirit within us which conceives Truth, Goodness, and Beauty must itself be eternal as the Truth, Goodness, and Beauty which it conceives.

If there is one thing certain in this whole world of human life and experience, it is that man's hopes and ideals cannot be refuted by the mere fact that they cannot be proved now. Lack of proof proves nothing; it makes no great amount of difference, if the hypothesis rests upon reasonable assumptions. What does make a difference is this: that any person who admits to the remotest possibility of immortality should fail to remind himself oftener than once a year of its implications! In every day of the week, in every hour of the day, there are challenges before us to make ourselves worthy of the highest hopes and noblest ideals of mankind.

Only as we are constant in our efforts to bring Truth, Beauty, and Goodness into our lives and to share them with others, can we approach or appreciate an intelligible immortality.

If you and I hold any hope of immortality, that immortality must include today and tomorrow and next Sunday as well as it includes any next life.

The question is: what are we doing with the immortality of the present day? what do we intend to do with tomorrow's portion of eternity? why do we postpone to another life beyond death what ought to be *and is* part of the next minute and hour and day and week and year—if it is at all? Only thus can any immortality be made intelligible! It is for us to make it so!

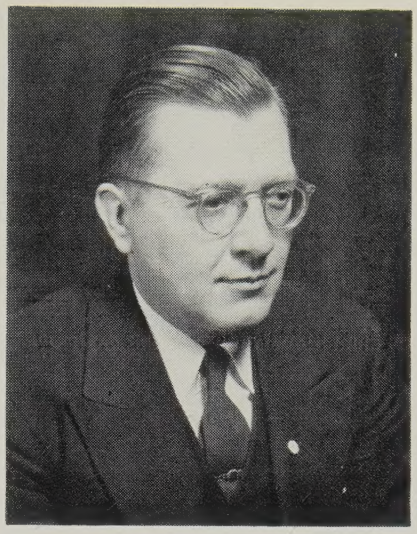
The Mirror

"In the temples of Shintoism there are no images of God. High up on the wall, but tilted so that the worshipper, looking upward, sees himself reflected in it, there is a looking glass. A Shinto priest explained this to me by saying that no believer can see more of the Godhead than is already in his heart; the mirror in which he sees only himself reminds him of this."

MAUDE ROYDEN

A New Look at Mysticism

ALFRED P. STIERNOTTE



Dr. Alfred P. Stiernotte is the Dockstader Professor of Theology at the Theological School, St. Lawrence University.

CLAIMS made by mystics are usually expressed in vague terminology which appear fantastic to people of a more rational type of mind. There is an escapist tendency in much mysticism. And many people associate mysticism with practices which are given to a special group of favored initiates. If we are to arrive at a sensible, credible, enlightening understanding of the mystical experience, we must rid ourselves of any belief that mysticism is a fantastic, esoteric, supernatural quest for mysterious vibrations, rhythms, and astral planes.

Let us agree, then, that mysticism can be criticized from at least three points of view. First of all, the incredible character of its hallucinations which the mystic pretends to be communion with heavenly beings. Secondly, the escapist character of much mysticism. Thirdly, the association of mysticism in the minds of many with people who dabble in astrology, palmistry, occultism and other dubious arts. And yet, in spite of these three persuasive arguments against the validity of the mystical experience, I believe that we are not done with mysticism when we merely enumerate the fallacies of its more emotional exponents. While rejecting with much justification many aspects of mysticism, we need not reject *all* aspects for several reasons. One major argument is that mysticism is an abiding reality in the history of world religions. There have been Christian mystics, Jewish mystics, Moslem mystics, and especially Hindu mystics, since in the latter case philosophic Hinduism centers its view on an intimate communion of the soul or atman with Ultimate Reality or Brahman. An experience which pervades not merely one religion but all religions of mankind is surely deeply seated in our nature, and answers to a profound aspiration of our minds and souls for communion with what we feel to be most important, or most real, or most elevating, in human life.

Another reason for not discarding mysticism is that the experience can be expressed in terms which are acceptable to the most rigorous rationalist, to the most scientific, mind. Indeed, some philosophers believe that mysticism is the one real ingredient in religion without which religion is merely a matter of perfunctory attendance or routine manipulation of symbols. Samuel Alexander, an evolutionary philosopher whose views were certainly different from the Judeo-Christian tradition, stated emphatically:

"There is a sound and dangerous mysticism. The sound variety is an essential ingredient in all religion; it is not too much to say that it is the vital ingredient of religion, without which religion is a thing of forms. . . The dangerous form of mysticism is that to which the worshipper is lost in the adoration of God, and God becomes an infinite abyss of negatives, and abstraction which, in purporting to be the secret of reality, is in fact attenuated into the indescribable."[1]

How shall we approach the description of a rational experience of mysticism? It would be an easy matter to give an intellectual or philosophical definition of same

[1] Samuel Alexander, *Philosophical and Literary Pieces*, pages 377-78.

experience of the mystical, but I prefer to come to grips with the subject by giving a few illustrations of experiences which may have come to us in special moments of enlightenment or of exaltation, and with which we are all familiar. First of all, there is the experience of the beauty and glory of nature as expressed in much of nature poetry. William Wordsworth is a poet who is not as frequently read today as are the poets who seem to make a cult of obscurity, and yet many of his nature poems bring us at least to the beginnings of a mystical experience:

> I wandered lonely as a cloud
> That floats on high o'er vales and hills,
> When all at once I saw a crowd,
> A host, of golden daffodils;
> Beside the lake, beneath the trees,
> Fluttering and dancing in the breeze.
> . . .
> For oft, when on my couch I lie
> In vacant or in pensive mood,
> They flash upon that inward eye
> Which is the bliss of solitude;
> And then my heart with pleasure fills,
> And dances with the daffodils

This is clearly an experience of the beauty of the dancing daffodils, a beauty which penetrated the mind and soul of the poet to such an intense degree that in moments of solitude this beauty energized his imagination, and he felt inwardly the dance of the daffodils. While this is an experience which is remote from the exaltations and ineffabilities of the great mystics, we can perceive the beginning of mysticism in the inter-penetration of the objective beauty of the flowers in the mind of Wordsworth. There is a glory of existence in the beauty and grace and harmony of flowers, and the sensitive nature poet lives in that beauty and in that glory. And, of course, much before Wordsworth was a much greater nature poet who once exclaimed: "Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these."

This experience of nature mysticism is found in many of our American poets, Whitman, Whittier, Emerson, for instance. In the poem *Each and All* Emerson stresses the receptivity of the person to a universal reality:

> Around me stood the oaks and firs;
> Pine-cones and acorns lay on the ground;
> Over me soared the eternal sky,
> Full of light and of deity;
> Again I saw, again I heard,
> The rolling river, the morning bird;—
> Beauty through my senses stole;
> I yielded myself to the perfect whole.

Again we meet in Emerson's poetic experience the distinct impression that beauty invaded his soul, and that his soul seemed to be part of a perfect whole, a perfect pattern of cosmic harmony. Hindu philosophers and mystics have used the words "glory of existence" to express their central conviction that human life is part of a cosmic harmony—however much difficult it may be to believe this in our times of social tensions. We are not living in an alien universe but this great cosmos in which we live and move and have our being is a universe which possesses aspects of beauty which add their peculiar glow and grace and glory and renewal to our souls. And then our minds wish to penetrate more deeply into the reality of those beauty-producing forces in the universe in order that we might in some mysterious way comprehend the whole scheme of things, the Pattern of Being with its infinite relations, activities and powers which produce the living forms of fields and mountains and valleys which so easily bring us to the mood of nature mysticism.

The mind of man inquires, Is there beauty at the heart of things? Is Beauty the great creative power of the universe which manifests itself in the glory of living forms, in the glory of the evolutionary forces of life which produce beautiful shapes and colors from the coldest arctic regions to the jungles of the equator? When our souls have been uplifted by the symmetry, the rich coloring, the harmony of even the simplest forms of life, the most humble flower, our minds are then eager to continue the quest for that ultimate pattern responsible for the emergency of beauty in our life.

I submit that in any experience in which our souls are uplifted by any aspect of beauty, whether this be the beauty of inorganic nature, or of organic life, or of human personality,—in any experience in which we retain an inner glow of the beauty with which we were confronted and which shakes us out of our complacency to make us inquire into the meaning of this beauty in the total scheme of things,—there I submit we have the beginning of what we may well call a mystical experience.

> . . . And I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man:
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

We become interfused with a particular beauty which moves our souls, we become deeply conscious of the principle of all beauty of which this particular instance is an expression. In some way we live in the spirit of beauty, and we are privileged by the experience that it finds its abiding place in us. The continuous glow of its glory carries us through the struggles and trials of our daily life, and we have the increasing conviction that we can never be utterly defeated because we have grasped something sub-

lime, something eternal, something imperishable which has now become part of our experience.

We have all had experiences of this type in various degrees of intensity in which we were uplifted beyond the dull routine of our petty trials and vexations to dwell in a glorious realm giving us inner joy and inner power. Perhaps only two or three such experiences are available in one lifetime, and yet they make the difference between a life which has inner resources and one which has no such resources and is driven by circumstance and impulse.

If mysticism is available to the nature poet, it is also available to the man of science, especially the physicist who reflects upon the great cosmic laws which hold the universe in order and in dynamic creativity. The astronomer, the physicist, the mathematician could all testify to the vision of a sublime order at certain elevated moments in their lives. The name of Einstein will immediately occur to us as exemplifying the supreme physicist and mathematician and this is what he wrote: "The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling is at the center of true religiousness."[2]

Einstein was a scientific mystic of a high order; the inexhaustible mystery of the universe expressed in cosmic laws which he himself had done much to discover appeared to him as "the highest wisdom and the most radiant beauty." Glory and radiance are words which we should carefully note for they represent the characteristics of that life which the mystic feels inwardly. But if this glory and radiance are at times experienced in communion with impersonal cosmic laws, if they are at times experienced in communion with the simplest flowers, if they are at times communicated to the great man of science who contemplates universal laws which regulate the whole universe of space and time and matter and evolution—how much more should we be receptive to the glory and radiance involved in the highest products of the universe, in so far as we are aware on this planet, these being the personalities of supreme significance, the heroes, saints, teachers and saviors of mankind!

We with our liberal faith should be in a much better position to appreciate these teachers and saviors, the Hebrew prophets fighting for justice, the gently poetic Jesus extending his compassion even to his enemies, the stoical Buddha mastering desire and reaching Nirvana, the Hindu seer singing of his ultimate union with Brahman. I insist that we should be in a much better position to appreciate the life and values of these heroes of mankind because in traditional religion they have been presented to us as intrusions from some supernatural realm. On the contrary, the liberal regards them as the greatest emergent products of the universe of space and time and dynamic evolution. The universe is great not merely because of the laws investigated by Newton and Einstein; it is great because out of its mysterious depths it has produced an Amos, and a Jesus, and a Buddha, and a Gandhi, and an Albert Schweitzer. If we feel mystical when we contemplate universal laws wich animate all nature, if we feel mystical when, in Wordsworth's imagination, we "dance with the daffodils", if we feel mystical when we reflect on the inexhaustible mystery of existence which has produced beauty of flower and field and stream and mountain, how much more mystical should we feel when we are grasped by the momentous fact that this same mystery of existence has produced the beauty and goodness of human personality, has produced the sublime persons who are the founders of religions, the religious giants of the race who possess beauty of character, serenity of spirit, compassion and love even to the undeserving? These sublime persons are what the universe has achieved. This is the beauty and glory of existence with which we are surrounded, so that we are never alone but are steeped, immersed, engulfed in the midst of this Cosmic Creativity which has evolved galaxies, and stars, and suns, and planets, but also and much more importantly, human life with its ideal possibilities. We are steeped in this Cosmic Creativity which has given rise to those mighty spirits who represent the universal values of life, the riches of their example overflowing from their souls and entering into our own souls. In a real sense, they are peaks of experience in which we live in their beauty, in their glory, and in their victory, for they extend the grace of their spirit into our own souls.

For many years, I thought there were two types of mysticism: first, the mysticism of nature as illustrated in the experience of our nature poets or of men of science expressing their vision of universal laws; second, the mysticisms of personality perceived in the adoration of thousands of devout worshipers for the founders of their religion, an adoration which evolved doctrines and dogmas of divinity in which we cannot always believe. But in recent years I have come to think that there is only one mysticism,—the mysticism of Nature emerging into giant personalities incarnating universal values which represent the fulfillment of our yearnings, of our aspirations, of our hopes. If we could experience vividly and deeply the Creativity of this immense universe emerging into supreme persons incarnating universal values, we would have only one single, comprehensive mysticism, one all-comprehending feeling of oneness with all life, giving us a sense of inner power and victory to sustain all the tensions of our times. We would have a mysticism worthy of our liberal religion, and it would remain to us to prove worthy of this rational and universal mysticism available to us. And if by this Cosmic Creativity we mean that sublime Reality which we call God, then mysticism is indeed our sense of communion with God.

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[2] Lincoln Barnett, *The Universe and Dr. Einstein*, New York, Mentor Books, 1958, page 108.

The Wausau (Universalist) Story

PHIL F. CARSPECKEN, JR.

An interesting moment at our annual bazaar, one of the many beneficial activities of our church women.

PERHAPS you have seen some "Wausau Story" advertisements in *Time, Saturday Evening Post,* and other magazines. The lead-off ad in that series said, in part:

"The fishing's good near Wausau. It's only a stone's throw to where the deer run. Once in a while, they say, a lynx comes down from the north.

"And it's the home of one of the world's most important insurance companies."

"How come?"

An equally provocative question might be asked: "How come Wausau is the home of one of the very few liberal churches in Wisconsin?"

Universalist and Unitarian churches in these parts are few and far between. Our closest neighbor is 150 miles south, at Madison. Our nearest kindred church to the west is out of state—two hundred miles away, in Minneapolis. We are one of only six Universalist-Unitarian churches in the entire Badger state, the others being at Milwaukee, Madison, Monroe, Mukwonago and Racine.

How come our church in Wausau? We haven't dug for the answer, but perhaps a few of those early lumbering men and timber cruisers who came out here in the Paul Bunyan days hailed from de Benneville land in Pennsylvania, or from Murray or Ballou land in the northeast. However it happened, a Universalist group was active in Wausau in the early 1860's, and the First Universalist Society of Wausau was incorporated in November, 1870. In the north-central scheme of things, this is history of fairly respectable age.

The cornerstone for our present church was laid in 1914. A second major milestone in the life of our physical church was reached in 1956, when the parsonage wing was converted into an expanded and modernized church school, the Alice Richardson Yawkey Memorial.

What Is One's Church?

How does one try to describe his church to the national fellowship? It is so very, very much more than a certain building, a certain type of architecture, so many square feet of space, so many people, so many committees, so many assets.

Following are some of the more predominant features we have tried to sketch, realizing that we can show little more than a skeletal x-ray view of a living personality.

A Church is People

It isn't the roof, it's the people under it who count. We are graceful for our variety of people and their array of talents.

Several of our people have moved into national roles with the Universalist Church. Our former minister, Brainard Gibbons, became President of UCA, and then served as General Superintendent. Our present minister, Carleton Fisher, directed our service work abroad before coming to Wausau, and he is now in his second term as national President. Another regular commuter to Boston is our Edna Wilson, who has long served the national organization in various capacities. Education is Edna's specialty, and she has contributed much—both locally and nationally—in the areas of curriculum and religious education.

One is tempted to name many names . . . to give recognition where it is due. But where is the line to be drawn? Suffice it to say that our people display vigor in all of its beneficial forms, both in the life of our church and in the broader life of our community.

A Church is Education

Thanks to a dedicated minister and a dedicated church school staff, the educational process here is moving and versatile. Our minister would be modest about the quality

of our sermons, but it is impossible for this reporter to sound modest, in expressing what he feels about them. At the close of the service, one walks toward the door with a ferment in his mind, and as he shakes his minister's hand he wants to say many things . . . and all that he can usually say is: "That was fine . . . very fine."

Much work has gone on here in recent years, in strengthening and expanding our church school and its curriculum. We are not in a comfortable rut. We are aware of the many problems that are constantly to be faced in every church school, and our teachers, our superintendent and our religious education committee are constantly looking for new and better ways to meet them.

This past year we began a new approach to education for our youth beyond the eighth grade. Twice monthly they meet after the adult service to discuss the sermon and related topics.

Our Uniteens are an active group with a varied program of fun and thought and service. One member is president of our Regional Federation of Liberal Religious Youth, and two others are on its Board of Directors.

"What You Don't Know *Can* Hurt You."—This challenging reminder currently head-lines the attractive literature display maintained in our church parlors by our librarian. In the past year, our Universalist Library and Book Shop has grown into a full-fledged institution. New products from the Beacon Press are displayed, and book sales go on at a fairly brisk rate. Our library also maintains a supplementary reference service for our church school teachers.

A Church Is . . . Someone Like Grandpa Frank

In future years, a number of mulberry trees will flourish throughout these parts; in their green, rustling vigor we will sense the spirit of Frank Fodor. "Grandpa Frank," as many youngsters call him, is in his 80's, and he is yet an eager seeker after knowledge. Ask someone among us to name the best-read member of our congregation, and he would probably name Frank Fodor.

Frank came to America from Hungary at age 12, set about to learn English and hew out a niche for himself. He worked in New York City's garment industry, eventually came west to Chicago, then northward to Wausau. He found, in our church, the liberal view he had always held. He is a charter member of our Forum group, which discusses everything from Aristotle to Zen Buddhism.

Last autumn, Frank fascinated a group of youngsters with a talk on one of his hobbies—the raising of silk worms. After explaining that the silk worm feeds only upon mulberry leaves, he distributed sprouts of the mulberry among the group, for planting in their yards.

There is a rare and flourishing inspiration that Frank Fodor has planted in the minds of all his fellow Universalists, here.

A Church is . . . Inexpressible

A church is the sum total of everything that goes on under its roof, and within its sphere of influence—and no one can possibly add it all up. So much of it is beyond words—like the music that enriches our church life.

Frank Fodor, who has told our youngsters about silk worms, and life, and many things.

Maurice and Juliana Nord serve as our choir director and organist. Thanks to their efforts we have—not only an adult choir—but an older youth group called "The Universingers," and a "Kinder-choir."

In the last Christmas season, all three choirs and a Uniteen Speaking Choir joined in a special program that was organized and directed by the Nords. They created for us one of the most golden hours of Christmas: a blending of young voices, and mature voices, and colorful choir robes, and melodic beauty, and rhythmic direction.

We remember this golden hour with pleasure and pride, and a recurring lump-in-the-throat. Perhaps this symbolizes, better than anything, the purpose of our church, and of yours: a harmonious blending of effort and talent and spirit on the part of us all—young and old and in between—to make our corner of the world a better, more beautiful place.

A cup of coffee after service—a regular and enjoyable chapter in "The Wausau Story."

Universalist Service Committee

Universalist Worker Plans Assignments For Full-Time and Summer Volunteers in Germany

Heidi Keller, Universalist Service Committee representative in Germany, is shown in the photograph above, completing arrangements for the assignment of full-time and summer volunteers to refugee camps in West Berlin and West Germany. The collectivisation of farms in East Germany during 1960 led 60,000 counted East Germans to cross from East Berlin into West Berlin. More than 2,000 arrived over the Christmas week end—three times as many as the same period in 1959. Though West Germany is able to provide material assistance to the refugees, the need to provide the warmth of human friendship, counsel, recreation, etc., in the camps remains. Equally important is the need for both Germans and Americans to learn to appreciate one another's differing cultural patterns. In order to provide assistance to refugees, your U.S.A. will assign individuals and groups to camps at Massen (4,000 refugees); Waldbroel (1,300 refugees); Friedland (700 youth refugees) and Stuckenbrock (1,600 refugees). In the Stuttgart and Nürnberg areas, U.S.C. volunteers will live in German homes and conduct day-camp programs for underprivileged city children. Others will serve in tent camps and recovery homes for children. For information regarding summer and full-time voluntary service, Unitarian Universalist youth and young adults should write to 16 Beacon Street, Boston 8, Massachusetts.

First Joint Unitarian Universalist Service Project Meets Needs of Philippine Unitarians

Early in January, the Department of World Churches of the American Unitarian Association and the Universalist Service (Department) Committee issued a joint appeal for light clothing (polo shirts, dresses, and shoes) for Philippine Unitarians, victims of last summer's disastrous flood. The Universalist Service Department, acting as the internal service agency for the two denominations, is receiving the materials at its warehouse (c/o Horn Packing Company, 31 Smith Place, Cambridge, Massachusetts) and baling the articles for shipment. The photo at the left shows (left to right) the Rev. Dana E. Klotzle, Universalist Service director; Mrs. Jane Riley, Service Committee secretary; the Rev. Ernest Kuebler, S. T. D., president of the I.A.R.F., and the Rev. Edward Cahill, director World Churches Department, A.U.A., and minister of the Unitarian Universalist Church, Atlanta, Georgia.

Editorials

Opinions expressed are those of individual editorial writers

Just Five Minutes!

How many things there are in this world we don't see because we have seen them too often! Familiarity's danger lies not in breeding contempt, as the old saw tells us, but in dulling our senses.

We all remember the tale of the man who, after death, was granted one hour's return to his past life. However, the time given him was a humdrum hour in a humdrum day of his youth. His mother trudged past, busy at her household labors, with scarcely a word or glance; his father went about the duties of the farm with the vaguest grunt of acknowledgement, and the rest of the family likewise. Dull familiarity found him as invisible in that re-lived moment of life as in death.

There are moments when we feel that the Universalist Unified Appeal is a little in the position of that young man standing desolate in the corner of his family dwelling. Everybody knows about UUA, everybody recognizes it as part of the Universalist family—but too many don't *see* it.

I have a belief about UUA which could apply to any worthwhile program: I believe that if every Universalist stopped and really looked at what our Unified Appeal is—what it supports with the funds raised—and if all these men and women simply did this even for as little as five minutes—our goal of $100,000 would be subscribed and re-subscribed.

Examine in this light the three programs to which are allocated over 60% of UUA's goal—education, youth and service. All of us want our church schools well supplied with suitable textbooks, workable curricula, and trained teachers; all of us want programs for guidance of youth; all of us want to feel we are doing something concrete about helping other peoples of the world who face problems of hunger and need.

The Universalist Unified Appeal offers us the opportunity to meet these needs—our own and those of others less fortunate than ourselves.

Many of our churches and fellowships already have accepted this opportunity. Let's make it unanimous. Let all of us look at UUA as though it were a brand-new program—and I know we will want to join those many who have given already with generous enthusiasm. Let's do it now—today!

CARLETON M. FISHER

The Shadow

Americans have passed through a Dark Age since the end of World War II, during which we were not merely in the shade of McCarthyism; we were emboweled by it.

We have yet to experience a renaissance or release from the shadow of this Dark Age. The omnipresent reactive mood of fear, on the part of Americans, to events and persons tinged with liberalism or radicalism, is indicative of this murkiness.

Reflective thinking is still in jeopardy. The continued existence of the antediluvian Un-American Activities Committees in State and Federal governments is also indicative of darkness surrounding the American way of life.

Proof that many Americans are thinking with their blood instead of their brains is the common reaction to proceedings of the Un-American Committees. In this regard, the fire and smoke theory always fades conveniently into the background as being unrelated when someone is chastised for not "confessing all" before Congressional inquisitors. The fire and smoke theory holds that, if someone is called to testify before the inquisitors, something must be wrong with the person. On the other hand, however, persons are often heard to say, reflecting the thinking of Senator Dodd of Connecticut, no harm can come to *innocent* men.

Linus Pauling refused to divulge names wanted by Mr. Dodd's Committee. Willard Uphaus of New Hampshire refused to obey the law requiring hotel managers to release to the Attorney General the names of occupants. It is not unusual for the naive to ask in innocent tones, "Why, if there is nothing unpatriotic; why, if they are not traitors, do they wish names kept secret?"

An explosive is compressed in this capsule question. A simple riposte should suffice as response. If the names were made public and the naive questioner were chairman of a program committee of a church group, a P.T.A., a Woman's Club, or a civic organization, *would the questioner invite said person to speak,*—even if he were absolutely certain of the person's loyalty or patriotism? For the most part, the answer is *no*. We would not invite such a person to appear before our groups.

Still we go on repeating, like a Swiss music box, the same tune: "Why are patriotic Americans reluctant to have their names placed in the hands of Un-American Activities committees?"

That this kind of logic prevails is a tribute to the late Senator McCarthy, but it is a bane to contemporary America.

The sickness is still with us.

THEODORE A. WEBB

The Edge of Tomorrow

Dr. Thomas A. Dooley caught the vision of the human purpose. *The Edge of Tomorrow* was more than the name of his book; it was the source of significant meaning for his life, and for ours.

The promise of our world is not technological, ideological, or political. The promise is personal,—potential to master ourselves, to increase our sensitivity, to give ourselves as men to the needs of other men. Though a devout Roman Catholic, Tom Dooley did not urge his Christianity on the people he loved and treated. He saw not humanity, but persons to whom, in his own way, he could be responsible.

Something of tomorrow was in his being, for men neither live nor die by words.

R.J.B.

RELIGIOUS EDUCATION

Further Spadework

Now that our first research project (on values) has been completed, two more preliminary studies are under way. Granted that none of these are going to give us "far reaching insights," they are necessary first steps. If a sufficient number of preliminary studies are made it becomes possible to delineate an area for more research "in depth."

The two current projects of the Division of Education are calculated to give us information in rather differing areas, so they need to be described separately.

What is Being Taught in Our Church Schools?

With the help of Mrs. Elizabeth Lasselle (Director of Religious Education in Winchester, Mass.), who is working for us as a temporary research assistant, we are analyzing last year's annual reports from all of our church schools (that is, all who sent in their reports!).

A tabulation is being made (with division by Unitarian, Universalist, and Fellowship, as well as a breakdown of geographic areas) of the percent of church schools which are using *each* book in the Beacon Series. When this is finished we shall *know* which books are being used almost universally, which have limited use, and in what sections of the country one or another type of material appeals. This will make it possible to study those books whose use is widely distributed, and those whose use is "spotty" and if we can determine the differences in book, guides, or supplementary materials explaining these facts.

Then we shall tabulate the use of books of *other* publishers, to find what percentage of our church schools uses each of these. Analysis of this material will give information as to areas in which our church schools have a felt need to which we are not responding in our own materials.

Thirdly, we shall list carefully, and further investigate, all instances where a church school has worked out original materials. It is our hope that by this follow-up we will uncover needed, interested, creative, original work which may be added to our own curriculum.

Our primary hope is to have an exact picture of what is actually being done on the local level, including the age at which materials are used which will help assess the practical *use* to which our materials are being put, and the felt needs which are not being cared for.

What Happens to Our Young People?

A question of interest, both to the division of education and to the local church is, "What happens to our young people after they graduate from high school?" Do they leave the church? Do we just think they have left because they are going to a liberal church in a different area? Have they married and gone to the church of their marriage partner? Are they disatisfied with liberalism? These and many other details will be studied.

This is a difficult kind of research to do, and is dependent on the cooperation of many local ministers. The division is grateful to these Boston area ministers who came in on a frigid January day to help iron out various problems in the research: Francis Anderson, Theodore Webb, Arthur Webster, Elmer Colcord, Howard Smith, Ernest Brown, Miles Hanson, Charles Engvall and Robert Storer.

This study will be done by questionnaires which are designed to make a beginning in the direction of finding the answers to the questions discussed above. Careful follow up will be done so as to get as many as possible of those young people who were high school students in 1951. The investigation will be carried on in churches selected at random in all areas in the country, and should be well under way within the next few months.

Suggestions Invited

One of the things that we are discovering as we make preliminary plans for our various research approaches is that many of our churches have had research projects of a variety of kinds "in the back of their heads" that they were hoping to do some time. We find also that a few of our churches, as for instance the Unitarian Church in Minneapolis, have done large scale research about their own particular situation.

This is a dual invitation to our churches: (1) If you have ideas for an investigation which you would like to see done, send them to us. (No guarantee they will be done, but again they might strike us as *just* the needed next step.) (2) If you have done any research in your own particular situation, large or small, share it with us please! Further, we would be interested in having comments on the finished values study (reported in last month's *Universalist Leader* and *Unitarian Register*), or on the research here projected.

DOROTHY T. SPOERL

Keynote Speaker at Organizing Meetings

Theme: "The Future of Liberal Values"

Dr. Abram Leon Sachar is the first President of Brandeis University, a new institution established in 1948, on a completely nonsectarian plane, as the first corporate contribution of the Jewish community to American higher education.

Dr. Sachar was one of the pioneers of the Hillel Foundation movement.

His books include *A History of the Jews,* now in its seventeenth printing. He is a Fellow of the American Academy of Arts and Sciences, and serves on many boards in the fields of education and philanthropy. Honorary degrees from nine universities have been conferred upon him. Perhaps the most interesting is the Degree of Doctor of Humanities from Illinois Wesleyan University in tribute to the impact he made on Christian students who attended the University of Illinois and were influenced by his courses in *Personality in History* and *Books that Changed our Thinking.*

CALL FOR THE ORGANIZING MEETING OF UNITARIAN UNIVERSALIST ASSOCIATION

Notice is hereby given that on Thursday, May 11, 1961, at 2:30 o'clock p.m. in the Hotel Bradford, Boston, Massachusetts, a meeting of the First Delegates of Unitarian Universalist Association will be held.

The following business will be transacted:

1. The meeting shall be called to order by a person jointly designated by the President of American Unitarian Association and the General Superintendent of The Universalist Church of America, and that person shall preside during the choice of a secretary of the meeting, and a presiding officer of the meeting.

2. Adoption of Rules of Procedure.

3. To see if the meeting will adopt the Constitution and By-laws, including a temporary Article XI of the Constitution and a temporary Article XII of the By-laws, in the form and text as set forth in the Plan to Consolidate American Unitarian Association and The Universalist Church of America, dated October 31, 1959, as amended in May 1960 by American Unitarian Association and The Universalist Church of America.

4. To elect by ballot a Moderator, a President, two Vice Presidents, a Secretary, a Treasurer, and a Board of Trustees of Unitarian Universalist Association, to take office at the final adjournment of the meeting.

5. To elect by ballot members of the following Standing Committees:

Nominating Committee
Program Committee
Business Committee
Committee on Appraisal

to take office at the final adjournment of the meeting.

6. To hear the report of the Coordinating Committee on Consolidation which will include reports of the five Interim Study Committees on Consolidation; namely,

Committee No. 1 on Arrangements for Nominations and Elections
Committee No. 2 on Mode of Organization
Committee No. 3 on Fund Raising
Committee No. 4 on Regions
Committee No. 5 on the Ministry

and to take action thereon.

7. To act on any items of business submitted to the meeting by the Board of Directors of American Unitarian Association or the Board of Trustees of The Universalist Church of America.

8. To transact all items of business which counsel for either American Unitarian Association or The Universalist Church of America shall in this Call or at said meeting certify as being necessary to complete the organization of Unitarian Universalist Association.

9. To consider and take action on General Resolutions (as the term is defined in the proposed by-laws of Unitarian Universalist Association), provided as to each such resolution that it is admitted to the floor by the affirmative vote of not less than two-thirds of the Delegates present and voting.

By virtue of the provisions of Temporary Article XII of the By-laws of Unitarian Universalist Association, no matters other than those set forth in this Call or added to the Agenda as provided in said Article XII may be considered.

This notice of the Organizing Meeting is issued by joint action of the Board of Directors of American Unitarian Association and the Board of Trustees of The Universalist Church of America and, in compliance with provisions in said Article XII, said Boards direct that copies of this Call be published in the *Unitarian Register* and *The Universalist Leader* as soon as may be, and that copies of this Call be mailed not later than March 1, 1961, to those organizations and persons who respectively would be entitled to receive notice of meetings of American Unitarian Association and The Universalist Church of America if a regular or special meeting of those organizations was called in May, 1961.

Issued at Boston, Massachusetts, January 10, 1961.

WALTER DONALD KRING
Secretary, American Unitarian Association
ANNE S. BOWMAN
General Secretary, The Universalist Church of America

We certify that all items in the foregoing call are necessary to complete the organization of Unitarian Universalist Association, or are required to be included under the provisions of said Article XII.

FRANK B. FREDERICK
Counsel, American Unitarian Association
WILSON C. PIPER
Counsel, The Universalist Church of America

Nominees for President, U.U.A.

Photo by Fabian Bachrach

WILLIAM B. RICE

ON January 11, I was asked by the Boards of the A.U.A. and the U.C.A. to be one of the two candidates for the office of President of the U.U.A. when it begins next May. I accepted because I am deeply concerned about the new Association and feel that I can bring to its service the quality of experience and understanding which will help to create the kind of consolidated organization which churches and fellowships expect. I further believe that I appreciate the fears which opponents to merger held, and that I am sufficiently sensitive to their problems to see to it that in the months ahead reasonable doubts can be allayed.

The heritage of both denominations is part of my background. As a child, I attended a Universalist church school, and as a young man I was active in Unitarian youth work. I was educated at Tufts College and Tufts School of Religion and I have served in various denominational posts for thirty-five years. I have full fellowship with both A.U.A. and U.C.A.

During the past five years, as Chairman of the Joint Merger Commission, it has been my good fortune to share in intensive studies of the traditions, the plans, and the organization of both denominations, and the financial, administrative, and policy structures presently existing. Few have ever had the fullness of this unique opportunity or have had the benefit of the training and discipline which this experience has produced. I am therefore prepared to face the problems of the new organization without a special commitment to either of the former groups. I am jealous for its future.

Your Merger Commission placed great trust in the democratic process, and we should be willing to do so in the new denomination. Basic policy should not be entrusted to the staff or the Board, but to the Assembly, in which all have a voice. The President and the Board should present major policy matters well before the meeting of the Assembly and should feel themselves not only guided but bound by Assembly decisions, as the Assembly in turn should represent the informed opinions of the churches and regions.

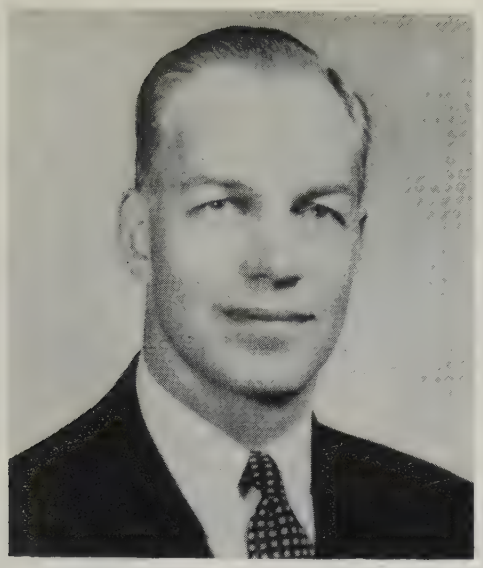
We are faced with great problems in finances. Primarily, can we provide an adequate budget for an expanding liberalism? Recent mistakes in fiscal policy and fund raising have resulted from an undemocratic approach to the problem. In the future, if the budgetary needs are presented fully and openly to the Assembly, and are supported, one is *led* to believe that fair quotas will be accepted and met, and no dire emergencies can be expected. Parenthetically, we believe that a sound and factual analysis of present fund raising attempts should be presented to both present denominations in a simple and open form. Thus we would enter into our next stage of growth with a sober appraisal of the facts, and would be able to prepare a reasonable budget, devoid of guesswork, designed to fit our resources and our needs.

I would endeavor to place administration and finance in the hands of sound and capable executives and would expect that their policies and actions would be open to the scrutiny of the Assembly at the Annual Meetings, and that proper reports would be sent out before the Meetings.

We are living in a climate of paradox. In it there are great opportunities for a genuinely liberal religious movement. There are thousands awaiting the challenge of a faith which appeals to them as reasonable and heroically visionary. We have no doubt that if we approach these potential liberals with a truly effective missionary zeal, our program will be well received and our strength and numbers will grow.

Conversely, the same climate has produced a fear of outspoken and honest liberal religion. This has subjected us to attack from without, and to some anxious concern within. It behooves us, therefore, to re-examine our life, to make certain that there are great and common loyalties and agreements within us which are more real and significant than those issues on which we appear to differ. This calls for a sober reappraisal of the principles of religious liberalism, and their application to our common life, so that we may be more profoundly united and challenged than we have been in the past century.

I would not have accepted this nomination had I not believed that those chosen to administer our common efforts might, by a sound and honest application of the principles of democracy, and by an impassioned loyalty to a profound religious liberalism, share with you in creating a new denomination which in its time might have as great and good an effect on its own life and the life of the world as our Unitarian and Universalist churches have in their proud histories.



DANA MCLEAN GREELEY

ABOUT a month ago the chairman of the Joint Nominating Committee, a Universalist, came to me and asked if my name could be presented to the two Boards as the single nominee for the President of the new Unitarian Universalist Association. I explored with him some of the relevant questions concerning the days ahead. He assured me that the Nominating Committee was presenting my name because I was its considered choice, and not because I was president of the Unitarian Association. Convinced of a generous spirit of confidence on the part of these representatives of both denominations, I accepted. I felt doubly honored because I have advocated merger vigorously for a generation, and labored for it in every way.

As is now known, our two Boards met, and did not act in concert on the recommendation of their Nominating Committee. The Directors of the American Unitarian Association were sturdy in their support of the recommendation. The Universalist Board of Trustees insisted that it could not accept an incumbent, and presented the name of William B. Rice, a colleague and minister of our Wellesley Hills Unitarian Society, and one, like myself, who has had secondary Universalist fellowship for many years. In order to make any common report possible, the two Boards finally agreed to present both candidates. I concurred with the thought that a contested election, in addition to giving the people a choice, would provide in some ways a better chance to clarify the great opportunities confronting us.

I might ask my friends of both denominations to let me stand on my record, which is well known among Unitarians, and hardly less known among Universalists. Naturally, I feel better equipped at present than I could have been three years ago to cope with the tasks at hand. But you want to know more of the future than of the past.

I pledge my ability and my energy to the acceleration of our present remarkable growth: the further enlistment of high-caliber and devoted lay leadership; improved ministerial recruitment, training and placement procedures; and overall provision for our ministers; and the continued increase of our financial strength to implement our programs.

What else will be among my aims and aspirations? First, we must conclude the act of consolidation. We will soon be one, and our discussions of unity will be supplanted by the fact of unity. With you, I welcome this great day in the history of liberal religion.

Second, we must strengthen the continental nature of our movement without sacrificing one precious portion of local autonomy or regional initiative. Admittedly this is not easy; the path of freedom lies close to that of contentiousness. But we must, we will, find our way. And we will do it without succumbing to "bureaucratic convenience." With further progress by our newly-instituted Office of Information Services the task will be easier. When interested Unitarians and Universalists are well informed, they make intelligent and reasonable decisions.

Third, we are still committed to the essential role our new association must play in the search for peace. We are producing new materials needed for a study of this most critical problem of our generation. Even now plans are being laid for a continental ministers' seminar on arms control to be held at an early date. When C. P. Snow and Harrison Brown suggest that we may be the last adult generation on this earth, isolation from the work of nuclear control and disarmament becomes unthinkable.

Fourth, we have now established and will further support the six Study Commissions on the Free Church in a Changing World. These Unitarian Universalist Commissions reflect a deep concern for developing the relationships of our religion to the cultural values of our civilization. These commissions, with a brilliant strength in leadership will bring us closer to the affirmative guidelines we need for action.

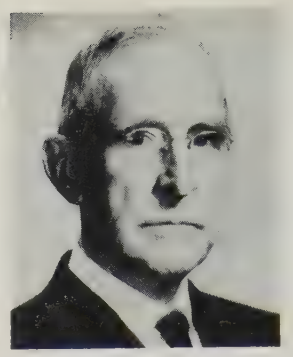
Unitarians have now pledged more than $2,900,000 toward the furtherance of these and other programs, which will become more essential as we merge and grow.

I see a new day emerging in which we shall be less conscious of our Unitarian Universalist labels: one in which we can spread our message far beyond the old boundaries.

G. K. Chesterton suggested that if we had more visionaries among our statesmen, we might get something really practical done. How we need them in religion! We must develop mutual respect and positive good will for creative conversations among the widely divergent groups in our free denomination. That diversity is the ground for our growth in ideas. We have been moving toward more adequate and imaginative services for our members, churches and fellowships. While some would encourage us to delay that we might consolidate our strength, I believe more firmly than ever that this is not the time for institutional or religious conservation. Daring does not preclude sound financing and efficient organization, but we must develop a program commensurate with our purposes. Toward the fulfillment of these high aims I offer my whole-hearted strength.

For Vice President
Dr. Carleton M. Fisher
Wausau, Wisconsin

For Moderator
Dr. Marshall E. Dimock
Brooklyn, New York, and
Bethel, Vermont

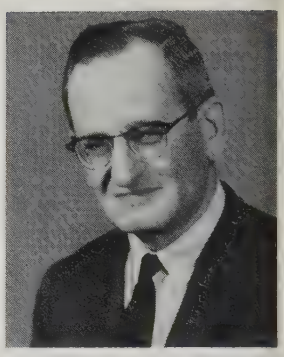


For Vice President
Hon. Lawrence G. Brooks
Medford, Massachusetts

Unitarian Universalist Association

Nominees for Officers

For Secretary
Mrs. J. Russell Bowman
Malden, Massachusetts



For Treasurer
Wilson S. Piper
Wellesley, Massachusetts

Nominees for Trustees and Standing Committees

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For four years, 1961-1965
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Roland Gammon, New York, N. Y.
Rev. Theodore A. Webb, Haverhill, Mass.
Rev. Ross A. Weston, Evanston, Ill.

Statement by A.U.A. Executive Committee Concerning Campaign Policies

In view of the fact that the "governing bodies of The Universalist Church of America and the American Unitarian Association agreed to place in nomination both Dr. Greeley and Dr. Rice for the Presidency" of the Unitarian Universalist Association, the American Unitarian Association is making available to both candidates:

> Access to mailing lists of churches, fellowships, ministers, etc., and addressograph services for same; access to publications; and access to all records so that the candidates may be knowledgeable as to current denominational situations; but in the event that certain records appear to be confidential or of an otherwise restricted nature, the question of their availability shall be decided by the Chairman of the A.U.A. Board.

Any costs involved are to be assumed by the candidates.

This statement is identical to the statement adopted by the U.C.A. Board of Trustees at their meeting on January 12, 1961, except for the addition of the restriction relating to records. Recognizing that the Board of Directors has a responsibility with respect to confidential matters which are contained in some of its records, the Executive Committee felt that it could not give unqualified access to all records. The personnel records of all ministers in fellowship is a case in point.

Mason F. McGinness was designated by the Executive Committee to handle all administrative matters involved.

The foregoing statement was unanimously adopted by the Executive Committee of the Board of Directors of the American Unitarian Association at their meeting on February 1, 1961.

Statement by U.C.A. Board Concerning Campaign Policies

In view of the fact that the "governing bodies of The Universalist Church of America and the American Unitarian Association agreed to place in nomination both Dr. Greeley and Dr. Rice for the Presidency" of the Unitarian Universalist Association, The Universalist Church of America is making available to both candidates:

> Access to mailing lists of churches, fellowships, ministers, etc., and addressograph services for same; access to publications; and acces to all records so that the candidates may be knowledgeable as to current denominational situations.

Any costs involved are to be assumed by the candidates.

Adopted at the UCA Board meeting on January 12, 1961.

Robinson Wins Sermon Contest

The Rev. Elmo A. Robinson, minister of the Unitarian Church of Los Alamos, New Mexico, won first prize in the national sermon contest, "The Challenge of Albert Schweitzer," sponsored by the Albert Schweitzer Education Foundation.

Mr. Robinson, a Universalist minister holding secondary Unitarian fellowship, was one of sixty contest entrants from all major faiths throughout the United States. The sermons were judged by theological scholars from fourteen universities and seven religious institutions.

The sermon contest was the final stage of "The Challenge of Albert Schweitzer" essay competition held for faculty, graduate students, college students, high school students, and laymen last year.

Mrs. Carl Staver, lay winner of the contest, a member of the First Unitarian Society of Portland, Oregon, was one of the scholars who visited Lambaréné during January.

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THE UNITED NATIONS AND U. S. FOREIGN POLICY: A NEW LOOK AT THE NATIONAL INTEREST

Lincoln P. Bloomfield
Little Brown & Company
Boston, Mass., 1960.
Price: hard cover, $4.75
Paperback, $2.50

With Adlai E. Stevenson's appointment to the post of United States Ambassador to the United Nations, it is clearly evident that this nation's relationship with and role in the global organization will assume new dimensions during the next several years. Although we must await the unfolding of President Kennedy's and Ambassador Stevenson's policies in the halls of the Security Council and the General Assembly, we can gain a new perspective on the U. N. and its relation to American foreign policy in a penetrating book by Lincoln Bloomfield.

Many factors converge to explain the importance of Bloomfield's book. In the first place, Bloomfield's present position as Director of the U. N. Project at M.I.T.'s Center for International Studies, combined with his long experience as a United Nations policy planner at the Department of State, make him unusually qualified to present new guidelines for appraising the functioning and effectiveness of the U. N. Secondly, the focus of his new book is on the relationship of American national interests to the principles, purposes and procedures of the U. N. This is of extreme importance in view of the multitude of studies on the United Nations which are remarkably unconcerned with the capacity of the U. N. to assist American foreign policy in achieving desired objectives. Furthermore, Bloomfield does not indulge in idealistic prescriptions on how the United Nations can further legitimate United States goals. Instead, he deals with substantial and actual problems which lie ahead and presents many areas within the global organization in which American foreign policy can pursue short and long range goals with reasonable anticipation of success. In a nutshell, we have in this short book a splendid combination of international organization and international politics with the drives and goals of United States foreign policy in the United Nations framework as the central theme.

I should like to stress the view that so much of what we have read about the United Nations, and so many of the hopes we have pinned on its capacity to give us "international peace and security" (mentioned so frequently in the Charter), have been forged in much too idealistic a crucible. Ideals and idealism are fundamental to the human character. On the other hand, the clouds of idealism can prevent political realities from being clearly seen and understood. Too frequently the idealistic image with which we have viewed the United Nations has prevented us from employing it to the best of our advantage. Too frequently we have declared that the "United Nations is the foundation of American foreign policy" while at the same time conducting policy as though the global organization was servicable only as a framework for pious speeches on United Nations Day.

Bloomfield stresses the relationship between American goals of national security and means by which the security of our national interests may be achieved within the organs of the United Nations. He demonstrates how the Soviet Union views the U. N. as well, and underlines the point that both of the superpowers are increasingly conceiving of the U. N. as the arena in which their respective goals in the cold war can be furthered. The new United Nations members from Africa and Asia are greatly accelerating the pace of political maneuvering within the halls of the General Assembly, thus presenting countless opportunities (and pitfalls) to both the United States and the Soviet Union. What all these things mean to the ability of the United States to contain the spread of Communism and to project the values of liberty and the dignity of man in our turbulent world is explored in a concise and extremely articulate manner by Dr. Bloomfield.

There are many aspects of this study that I should like to analyze in some detail. One point, however, seems to me to be particularly important. The United Nations, Bloomfield notes, "although profoundly influenced by external forces, has itself undergone organic growth, acquiring qualities of uniqueness and individuality according to its own laws of internal development." The very role of the U. N.'s Secretary General in international relations is only one example of this phenomena. If the United States can, through its diplomacy and policies in the United Nations make substantial contributions toward the evolution of the rule of world law and an international community of states, then this matter or the "organic growth" of the United Nations will be one of increasing importance for all Americans and indeed for all other people on the face of this earth during the years ahead. It is this part of Bloomfield's remarkable book that I consider to be his major contribution to our thinking about the United Nations, and I trust that this distinguished work is part of Ambassador Stevenson's required reading in the days which lie immediately ahead.

John S. Gibson
Division of Liberal Arts
Babson Institute

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Investment in the Future

Will the church across the street be there tomorrow?—the Unitarian Universalist Church of our dreams? —The third church that your city will need in five years? Will your boy be its minister? The church across the street will be there only if there is a minister to serve it. Will it die before it is born for lack of leadership?

These are some of the right questions to ask about the liberal church of the future. There are more questions—and a few answers.

YOUR church, or fellowship, is unable to find a minister, although you can offer a good salary. Why not?

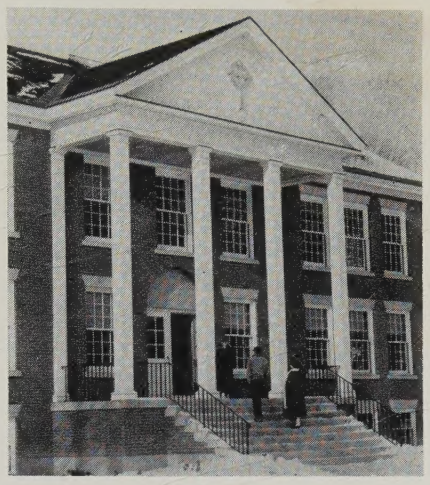
You can't command a man for a stipend. First you must have men who are attracted to the ministry. What have you done to provide for this need?

Does your annual church budget include an item for theological school scholarships, or the "working fund" of one of our five theological schools?

Have you organized any special programs, appeals, or campaigns, so that your church understands the need and is convinced of the importance of such an investment in the future?

YOUR minster would not have been able to finish his education for the ministry had he not been awarded a scholarship. But even with such substantial support, had he not been given $1,000 yearly during his three years in theological school from the student aid fund, he would not be with you today.

Bob Johnson, a young man in YOUR church whom many of you know, was long interested in the liberal ministry; but he has gone into teaching, because there were no funds available for him to complete his theological education. He had unusual skills in working with people, and was a promising scholar and excellent speaker even when he was in your youth group. What could your church have done about it?



Those of you who have the responsibility of children in college may well ask—"Why should I contribute to ministers' scholarships? I have problems of my own"—and rightly so.

But while your children are in college, will they have the benefit of a liberal church environment, and counseling help from a liberal minister? The new "college centers" program of the Unitarian Universalist Association envisions such churches located in the most strategic situations for close communion with our youth. But how can they plan for new churches, unless they can count on new ministers also?

There are five schools today providing educational opportunities for the liberal ministry. In January, 1961, there is a total of sixty to sixty-five students training for the ministry in these five schools. How many will have to drop out before graduation because of financial difficulties? Perhaps fifteen will graduate this June—and how many empty pulpits are waiting for them?

Perhaps your church has enjoyed the services of a student minister—as leader of your youth groups, or youth council, as church school teacher, as leader of your junior high breakfast group, as occasional preacher. Such experience is valuable to him—but should there not be sufficient funds available so he could concentrate on his studies? Should there not be enough graduates yearly who could serve in apprenticeship roles as assistant ministers for a few years?

More and more young men, not boys, whose average age is 28 to 30, with experience in a variety of other fields are applying for ministerial training. There is the young attorney who finds he can't help people to lead a good life through the practice of law; the business man who finds he can't relate to people in the most meaningful way by "selling"; the young man in personnel work in a large aircraft industry, coming to believe amidst today's fragmented living, that integration of the person, and the family, can be found only in the church—and desiring to bring this about through his own ministry to people. These young men have families, they need housing units and time to be with their families as well as to study.

For four years, the Association of Universalist Women has contributed $1500 yearly for scholarship aid for two of our theological schools. In addition, several state organizations are maintaining scholarships for specific schools. This is helpful; but somehow the need, the willingness, the vision of the church of tomorrow has not yet entered the blood stream of our church community to make it overwhelmingly necessary so to invest in the future.

The church across the street, the church your children will join, the church your son might serve as a minister, is waiting for your investment in the future. Let's all help to carry out the great vision we have for the future of our religion.

E.P.G.

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William Rainey Bennett

The Rev. William Rainey Bennett died in Lavonia, Ga., Jan. 18, 1961.

Bennett was born in Cyn- Indiana, March 22, 1869. He graduated by Union Christian College, Class of '93 and by Chicago Theological Seminary, Class of '98.

He was ordained as a Congregationalist in 1899 and distinguished himself as a Chautauqua lecturer. He entered the Universalist Fellowship in 1928. He was pastor of the church at Elgin, Ill., for thirteen years. In 1945, he became Executive-Minister of the Georgia and South Carolina churches. He served as minister of churches in Canon, Ga.; Newberry, S. C.; Bower's Chapel and Rockwell, near Winder, Ga. For many years, he edited the *Georgia Herald.*

He is survived by his wife, Mrs. Ethel Clark Bennett, one daughter, Martha Bennett King, one son, Rainey Bennett and six grandchildren.

Memorial services were held at the Canon, Ga., church, Jan. 18, with Rev. Argyl Houser officiating.

Frederic Theodore Nelson

The Rev. Frederic Theodore Nelson died at the Harlem Valley Hospital, Wingdale, N. Y., Nov. 9, 1960.

Mr. Nelson was born in Waterloo, Iowa, on June 20, 1869. He was graduated by Tufts College, Class of '90 and by St. Lawrence Theological School, Class of '95. He was ordained in 1895.

He served churches in Deering, Me., East Eddington, Me., North Salem, N. Y., Harrisville, Me., Brunswick, Me., and North Carolina Circuit, and returned to the pastorate at North Salem, N. Y., until 1922.

He is survived by his wife, Laura Howe Nelson, a son, Ronald A. Nelson, a daughter, Miriam Nelson and a brother, Stanley Dwight Nelson.

Services were conducted by Rev. Gaston Carrier of Danbury, Conn.

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Rev. Albert F. Ciarcia

Stamford—10:45 A.M.
Forest & Prospect Streets
Rev. John A. Farmakis

West Hartford—9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

Maine

Bangor—10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick—11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou—10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland—11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland—11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland—11 A.M.
Union Street
William J. Robbins, Ph. D.

Maryland

Silver Spring—10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

Massachusetts

Attleboro—9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington—10:45 A.M.
735 Massachusetts Avenue

Lynn—10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden—10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford—11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose—9:30 and 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

North Adams—11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks

Salem—10:45 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham—11 A.M.
Church and School Streets
Rev. John Cummins

Michigan

Farmington—11:00 A.M.
Church School—10 A.M. - 12 M.
Discussion Group and Music Listening — 10 A.M.
Rev. Walter E. Kellison

Minnesota

Minneapolis—9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson

New Hampshire

Dover—11 A.M.
Church School—11 A.M.
531 Central Avenue
Rev. Eric A. Ayer

New Jersey

East Orange—Glen Ridge—11 A.M.
Ridgewood Avenue and Glen Park Road
Rev. Wilbur P. Parker

New York

Floral Park—11 A.M.
1 Magnolia Avenue
Rev. Kenneth Jackson Smith

Herkimer—10:30 A.M.
Church School—9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Rochester—11:00 A.M.
150 South Clinton Avenue
Church School—10:40 A.M.
Nursery during Church Service
Rev. Carl J. Westman

Watertown—10:30 A.M.
514 Washington Street
Church School—9:30 A.M.
Primary-Kindergarten—10:30 A.M.
Dr. John E. Wood

North Carolina

Clinton—11 A.M.
First and Third Sundays
294 Beaman Street
Dr. Donald B. F. Hoyt

Rocky Mount—11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton F. Muder

Ohio

Akron—10:45 A.M.
East Mill Street at Broadway

Cincinnati—11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted—11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield—10:30 A.M.
319 West Columbia
Rev. Harriet E. Drulcy

Pennsylvania

Philadelphia—11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

Rhode Island

Cumberland—10 A.M.
Church School—10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Providence—10:30 A.M.
Church School—10:30 A.M.
First Universalist Church
250 Washington Street
Rev. Jan V. Knost

Woonsocket—10:30 A.M.
Church School—10:30 A.M.
Earle at Snow Street
Rev. Henry H. Schooley

Vermont

Barre—11 A.M. 19 Church Street
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Oct. 61

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"Invocation" To Be Published

A poem for a capella choir, "Invocation," words by Dr. John Miner and music by Orvis Ross of the Rochester Minnesota Universalist Unitarian Church, has been accepted for publication by the H. W. Gray Co. of New York.

New York Fellowship Committee

On Dec. 1, 1960, renewed a Letter of License for one year to Robert Payson. On Jan. 12, 1961, the Rev. Thomas Turrell was transferred to the Maine Fellowship Committee. On Jan. 27, the Rev. William J. Metz was transferred to the Rhode Island Fellowship Committee.

MAURICE COBB, *Secretary*

Massachusetts Fellowship Committee

On March 15, 1961, the Committee will meet at 125 Mt. Vernon St., Boston, to examine the following candidates for ordination as to fitness in purpose, character, training, and ability for the ministry: Peter Knost, Charles Gaines, Moses Walker.

ALBERT F. ZEIGLER, *Secretary*

UNIVERSALIST NATIONAL MEMORIAL CHURCH

Corner 16th and S Sts., N.W.
Washington, D. C.

Church School and Adult Group	10 a.m.
Worship	11 a.m.

SETH R. BROOKS, D.D., *Minister*

All S-2 buses run to the church